



MOTHER OF DIVINE PROVIDENCE

GUIDELINES AND PLANNER FOR THE PARISH CELEBRATION OF THE SACRAMENT OF MARRIAGE

We congratulate you on your engagement and wish you many blessings as you prepare for the celebration of the Sacrament of Matrimony. It is with a deep awareness of the richness of a happy marriage that we encourage you to prepare yourselves as fully as possible for the celebration of this sacrament. With this goal in mind, we present you guidelines for the celebration of the Sacrament of Matrimony in Mother of Divine Providence Church. We hope that the information in this booklet will be useful to you as you prepare for this important step in your lives.

Before you take another step, please realize that your obligation, as well as that of every Catholic person, is to be married in a Church by a priest or deacon before two witnesses. Before anything else, the couple should contact the parish offices to have explained how Catholics receive the Sacrament.

Trouble begins when plans are made without consulting the parish priest first. Please remember, if a couple chooses to be married before someone other than a priest good standing, the couple is placing themselves outside of the Church and may no longer receive the Sacraments of Church. A priest in good standing has faculties to marry in a Catholic Church any two Catholics who have never been married before. The priest needs to ask permission of the Bishop in any other circumstance.

HOW ENGAGED COUPLES PREPARE FOR THE SACRAMENT IN THE PARISH CHURCH

The couple will need to make an appointment with the parish priest (610)265.4178 and he will review the process with you. After he has reviewed the general schema, he will investigate any hindrances that might prevent you from receiving the Sacrament (previous marriage, mixed marriage). A schedule for meetings and completion of necessary paperwork will be reviewed with you at the time of this initial meeting.

DOCUMENTS NEEDED:

You will need to meet with the parish priest to answer the questions of the Pre-Nuptial Inventory. At that time, you must bring with you certain documents.

- A) **Baptismal Certificate:** A newly-issued baptismal certificate (i.e. issued within the past six months) from the Catholic church of your baptism is required if you were not baptized in MDP Church. Those Christians who are baptized, but not Catholic, must present proof of their baptism.
- B) **Freedom to Marry:** For those who are Catholic and do not belong to MDP Parish, a letter of "Freedom to Marry" from your parish priest is required.
- C) **Witness Forms:** The priest will supply the bride and groom with two witness forms each to verify their freedom to marry.

OTHER REQUIREMENTS:

A) **Completion of the FOCCUS Inventory:** FOCCUS (Facilitating Open Couple Communication, Understanding and Study) is a tool designed to provide engaged couples with a personalized starting place to discuss aspects of their relationship that may require attention prior to their marriage. The FOCCUS inventory is a survey covering 156 basic questions that are independently answered by each person. Completing this inventory is required prior to your wedding date.

At the time the couple makes the appointment with the priest, arrangements will also be made with the parish FOCCUS Facilitator, Deacon Mark Dillon, for completion of the Inventory. The survey may be completed on-line after it has been set-up by the parish FOCCUS facilitator. Survey results will be compiled by FOCCUS Inc. and returned to the parish facilitator for discussion with the couple.

B) **Pre-Marital Instructions:** The prospective bride and groom are both obliged to attend formal pre-marital instructions (Pre-Cana program). The Archdiocese of Philadelphia has several options that will meet the spiritual and logistical needs of every couple. They are in the form of:

1. Weekend retreat
2. Meeting once a week for four consecutive weeks
3. Workshop that begins Friday night and meets again on the follow day (Saturday)

Complete information regarding the Archdiocesan programming and registration can be found at <http://phillycatholicmarriageprep.com/> .

C) **Marriage License:** Pennsylvania marriage license information, laws and requirements are available on-line. The civil license (issued by the State of Pennsylvania) is to be brought to the rehearsal and given to the priest along with all fees. In this way, you will not have to worry about the license and fees on your wedding day.

PARISH REGULATIONS:

A) **Times for Weddings:** Weddings can be arranged for Friday or Saturday afternoons. The latest start time for Saturday is 1:30 PM. We cannot have Saturday weddings start later than 1:30 PM because of confessions that immediately follow. We do not schedule Sunday afternoon weddings.

B) **Visiting Priests:** A priest/deacon, relative or friend is most welcome to receive your vows at your wedding. Deacons may receive your vows only when the Rite is outside of Mass. Should he not be a priest/deacon of the Archdiocese of Philadelphia, he must present a document (celebret) proving his good standing as a cleric of the Catholic Church. **Our parish priest will complete all paperwork for the wedding.**

C) **Altar Servers:** We will assign two altar servers for your Nuptial Mass or Ceremony, unless you inform us that you will provide your own servers.

D) **Church Fees:** The offering for the church for parishioners is \$350. The fee for non-parishioners is \$800.00.

The offering for the two altar servers is \$15 each.

Please remember that these fees are to be brought to the rehearsal and given to the priest/deacon. Please place each fee in its own envelope marked as to whom it should be given. Use separate envelopes for each of the two altar servers.

E) **Wedding Rehearsal:** The rehearsal will be scheduled at the convenience of all concerned. The wedding party should be on time. Only the wedding party and those reading the Scriptures at the wedding should be there.

It would be a good idea to ask the Catholics in the wedding party to go to Confession the week before the wedding (Confessions are heard on Saturday from 3:00 PM to 3:45 PM.)

F) **Photographer/Videographer:** There should be only one official photographer and/or videographer. These people should not interfere with the liturgy in any way; they should not stand and move around in the center aisle during Mass. Posing for photographs is not allowed in the church. You are free to take pictures outside. The photographer/videographer or members of family are not to enter the Sanctuary when photographing the Sacred Rites. Direct flash photography may distract the participants in the ceremony. Caution is urged.

G) **Music for the Wedding:** Once you have set the date for your wedding, you should contact our Director of Music, by calling Parish Office 610-265-4178 They guide you in liturgical music selections. They are qualified and delegated to approve all selections according to official liturgical guidelines. No music from Broadway shows or secular artists is permitted.

The fee for our music coordinator/organist is \$350 and for the vocalist \$250.

Other facts regarding music:

- *The Organist and cantor/soloist are contracted with the church.*
- *Guest organists/pianists are not permitted.*
- *Guest soloists may perform two solos during the Mass. They should have some formal training and will be required to rehearse with our Director prior to the Wedding, at a date and time that is agreeable with both parties.*
- *Our Music Director, will meet with you to assist you in selecting appropriate music for the Mass.*
- *Arrangements for other instruments: violin, flute, trumpet, etc. should be made through the Director of Music.*

H) **Readers and Gift Bearers:** The couple will need to select three people to serve as Readers for the Scripture Readings and the Universal Prayer. These individuals must be confirmed, practicing Catholics. Proclaiming the Word of God is an important and sacred function and those chosen to read need to do so with appropriate reverence and clarity.

If Mass is being celebrated, the gifts of Bread and Wine will be presented to the celebrant during the Offertory Procession. The couple is invited to choose who they wish to participate.

I) **Flowers:** We recommend two arrangements to be placed against the back wall; one on either side of the tabernacle. Pedestals are provided by the parish. No floral arrangements can be placed immediately around the altar at floor level or near the altar steps. During the Lenten Season, flower arrangements are not permitted in the church.

J) **Decorations:** No decorations may be tacked, glued, taped, or nailed to the pews.

No candelabra are permitted. No lighted candles of any kind are allowed on the pews. No lighted candles may be carried. No decorations of any kind may be attached to the front of the church building or to the handrails on the stairs. This includes balloons, ribbons, flowers, signs, etc.

Flower petals may not be scattered.

Nothing can be scattered or thrown after the wedding. This includes rice, confetti, birdseed, flower petals, etc.

K) **Runner:** Considering the composition of our church floor and the runner itself, using a runner presents a real safety hazard. People have gotten their heel caught in them and fallen. Therefore, we do not permit runners.

L) **Church Doors:** When either the heat or air-conditioning is on, the front doors of the church will not be propped open. Ushers are asked to assist in keeping them closed.

M) **Arrival Times:** The groom, best man, and ushers should arrive at church at least one-half hour before the wedding time. The Bridal party is expected to arrive on time in consideration of those who are waiting and for those Ministers of the Altar who have time constraints.

The bride should arrive at the church fifteen minutes before the wedding. Please do not let the photographer delay you at the house. Stop the picture taking one half hour before the wedding time and arrive at church on time. It will take the pressure off you and your guests who are waiting.

Quick Reminders:

- No gum allowed
- Silence cell phones
- No alcohol is allowed on campus
- No Smoking
- No food or drink is allowed in the church

Thank you for your understanding and cooperation. This is first of all an act of praise and worship to the God Who makes all things possible; it is also a parish celebration of its children and the establishment of a new family within the Body of Christ. As you begin this new life, may your lives become fruitful in the work of the Kingdom that God gives you this day. May your joy be completed by this holy mystery!

Planning the Marriage Ceremony

The Rite of Marriage has already been formulated by the Catholic Church. There are three basic forms:

- 1) *The Rite of Marriage within Mass* is normally used when two Catholics marry;
- 2) *The Rite of Marriage Outside of Mass* is normally used when a Catholic marries a non-Catholic Baptized Christian.
- 3) *The Rite of Marriage Between a Catholic and an Unbaptized Person* must be used when a Catholic wishes to marry an un-baptized person.

When deciding to choose between the Rite of Marriage Within Mass and The Rite of Marriage Outside of Mass, the couple should think seriously about their own faith practice. If you find yourselves not particularly regular in your practice, you may want to consider having the Rite of Marriage Outside of Mass, which may be more reflective of the reality of your lives.

OUTLINE FOR THE RITES OF MARRIAGE

The Rite of Marriage follows the structures below. If you are preparing a booklet or worship aid, the following outline should be used:

Rite of Marriage Within Mass

Introductory Rites

- Entrance of the Priest & Bridal Party
- Sign of the Cross
- Greeting
- *Gloria*
- Collect

Liturgy of Word

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel
- Homily

Rite of Marriage

- Statement of Intentions
- Exchange of Consent
- Blessing and Exchange of Rings
- Universal Prayer

Liturgy of the Eucharist

- Presentation of the Gifts
- Eucharistic Prayer
- *Sanctus*
- Memorial Acclamation
- Great Amen
- The Lord's Prayer
- Nuptial Blessing
- *Agnus Dei*
- Holy Communion

Concluding Rites

- Prayer After Communion
- Blessing/Dismissal
- Devotion to Mary
- Recessional

Rite of Marriage Outside of Mass

Introductory Rites

- Entrance of the Priest & Bridal Party
- Sign of the Cross
- Greeting
- Collect

Liturgy of Word

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel
- Homily

Rite of Marriage

- Statement of Intentions
- Exchange of Consent
- Blessing and Exchange of Rings
- Universal Prayer
- The Lord's Prayer
- Nuptial Blessing

Concluding Rites

- Closing Prayer
- Blessing/Dismissal
- Devotion to Mary
- Recessional

NORMS FOR THE RECEPTION OF HOLY COMMUNION AT CATHOLIC MASS

The National Conference of Catholic Bishops approved the following guidelines on the reception of communion. The guidelines seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic Communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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OPTIONS FOR THE LITURGICAL CELEBRATIONS

INTRODUCTORY RITE

It is the duty of the whole Church to guide, celebrate and support members who wish to enter Sacred Matrimony. It is important that all members understand that sacred matrimony is a sacrament: an outward sign, instituted by Christ, to give grace. Because it is a Sacrament, it is a gift from Christ Himself and nothing similar to a secular wedding we might see on television.

Because you are entering the hearth of the Church, you enter the life of the Church's Liturgy. You are asking the Church to receive your vows and to bless them. The liturgy of the Church expresses that acceptance in the language She speaks to the world and to us; our focus always being directed to God first above all things and then the members who wish to marry as equal partners, rooted in their families.

For all these reasons the symbolism in the Liturgy for Marriage is very important. Although it is popular for the father of the bride to escort his daughter down the aisle, this tradition does not come from the Church but rather from a time when women were not considered equal to men. For this reason, the Church is asking us to move away from this custom and towards new expressions that better show the equal dignity of the bride and groom as partners in a life of grace.

LITURGY OF THE WORD

Choose one Old Testament, One New Testament and the Gospel.

Old Testament Options

1. Genesis 1:26-28, 31a

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

God created man in his image; in the image of God he created him; male and female he created them.

God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth."

God looked at everything he had made, and he found it very good.

2. Genesis 2: 18-24

The LORD God said: It is not good for the man to be alone. I will make a helper suited to him. So, the LORD God formed out of the ground all the wild animals and all the birds of the air, and he brought them to the man to see what he would call them; whatever the man called each living creature was then its name. The man gave names to all the tame

animals, all the birds of the air, and all the wild animals; but none proved to be a helper suited to the man.

So, the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built the rib that he had taken from the man into a woman. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of man this one has been taken."*

That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

3. Tobit 8: 4b-8

Tobiah rose from bed and said to his wife, "My sister, come, let us pray and beg our Lord to grant us mercy and protection." She got up, and they started to pray and beg that they might be protected. He began with these words: "Blessed are you, O God of our ancestors; blessed be your name forever and ever! Let the heavens and all your creation bless you forever. You made Adam, and you made his wife Eve to be his helper and support; and from these two the human race has come. You said, 'It is not good for the man to be alone; let us make him a helper like himself.' Now, not with lust, but with fidelity I take this kinswoman as my wife.

Send down your mercy on me and on her, and grant that we may grow old together. Bless us with children." They said together, "Amen, amen!"

4. Song of Songs 2 :8-10, 14, 16a; 8:6-7a

Hark! The sound of my lover! Here he comes springing across the mountains, leaping across the hills. My lover is like a gazelle or a young stag. See! He is standing behind our wall, gazing through the windows, peering through the lattices. My lover speaks and says to me, "Arise, my friend, my beautiful one, and come!

My dove in the clefts of the rock, in the secret recesses of the cliff, let me see your face, let me hear your voice, for your voice is sweet, and your face is lovely."

My lover belongs to me and I to him. Set me as a seal upon your heart, as a seal upon your arm: for Love is strong as Death, longing is fierce as Sheol. Its arrows are arrows of fire, flames of the divine. Deep waters cannot quench love, nor do rivers sweep it away.

5. Sirach 26; 1-4, 13-16

Happy the husband of a good wife; the number of his days will be doubled. A loyal wife brings joy to her husband, and he will finish his years in peace. A good wife is a generous gift bestowed upon him who fears the Lord. Whether rich or poor, his heart is content, a smile ever on his face. A gracious wife delights her husband; her thoughtfulness puts flesh on his bones. A silent wife is a gift from the Lord; nothing is worth more than her self-discipline.

A modest wife is a supreme blessing; no scales can weigh the worth of her chastity. The sun rising in the Lord's heaven; the beauty of a good wife in her well-ordered home.



New Testament Options

1. Romans 8:31b-35, 37-39

If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?

No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things,* nor future things, nor powers, nor height, nor depth,* nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

2. Romans 12:1 – 2:9-13

I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, and serve the Lord. Rejoice in hope, endure in affliction, and persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality.

Bless those who persecute [you], bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath; for it is written, "Vengeance is mine, I will repay, says the Lord." Rather, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing, you will heap burning coals upon his head." Do not be conquered by evil but conquer evil with good.

3. 1 Corinthians 6:13c-15a, 17-20

"The body is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? But whoever is joined to the Lord becomes one spirit with him.

Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own; for you have been purchased at a price. Therefore, glorify God in your body.

4. **1 Corinthians 12:31- 13:8a**

Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, and endures all things. Love never fails.

5. **Philippians 4: 4-9**

Rejoice in the Lord always. I shall say it again: rejoice! Your kindness* should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

6. **Colossians 3: 12- 17**

Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

7. **Hebrews 13:1 – 4a, 5 – 6b**

Let mutual love continue. Do not neglect hospitality, for through it some have unknowingly entertained angels. Be mindful of prisoners as if sharing their imprisonment, and of the ill-treated as of yourselves, for you also are in the body. Let marriage be honored among all and the marriage bed be kept undefiled, for God will

judge the immoral and adulterers. Let your life be free from love of money but be content with what you have, for he has said, "I will never forsake you or abandon you. Thus we may say with confidence: "The Lord is my helper, [and] I will not be afraid. What can anyone do to me?"

Remember your leaders who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday, today, and forever.

Do not be carried away by all kinds of strange teaching. It is good to have our hearts strengthened by grace and not by foods, which do not benefit those who live by them. We have an altar from which those who serve the tabernacle have no right to eat. The bodies of the animals whose blood the high priest brings into the sanctuary as a sin offering are burned outside the camp. Therefore, Jesus also suffered outside the gate, to consecrate the people by his own blood. Let us then go to him outside the camp, bearing the reproach that he bore.



Gospel Options

1. **Matthew 5:13-16**

"You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.

2. **Matthew 5: 1-12a**

When he saw the crowds,* he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit,*for theirs is the kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven.

3. **Matthew 19:3-6**

Some Pharisees approached him, and tested him,* saying, "Is it lawful for a man to divorce his wife for any cause whatever?" He said in reply, "Have you not read that from

the beginning the Creator 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate."

4. **Mark 10:6-9**

But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother [and be joined to his wife], and the two shall become one flesh.' So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate."

5. **John 2:1-11**

On the third day there was a wedding* in Cana* in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter."* So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs* in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

6. **John 15:9-12**

This is my commandment: love one another as I love you. No one has greater love than this to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends,* because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.

Universal Prayer

Introduction by celebrant.

Reader then says:

Our response is: Let Your will be done.

Father, look with a kind heart upon this newly married couple. Release in them a true desire to serve You, the living God, within the sanctity of their lives and in their parish. Father...

Father, we pray for the Bishops, our spiritual fathers, who teach the Gospel of Life throughout the Church; give them the courage to unify and sanctify your holy People. Father....

Father, may our homes, schools and parishes reflect and engender Godly values of mutual care, respect, integrity, forgiveness, and a shared responsibility for the common good, Father....

Father, write Your law of love upon our hearts and send us gratefully into the world, rejoicing to be called Your children. Father....

Father, as Lord of both time and eternity, we commit to your keeping those who have died to this life; that freed from all pain, and forgiven, they may live in the peace and joy of heaven. Father.....

Note: The person selected to offer these universal prayers should come to the pulpit while the newly married couple are returning to their seats. The Presider will introduce the prayers first.



Devotion to Mary

Some couples would like to dedicate their new families to the Blessed Virgin Mary. This custom developed from membership in the Sodality of Mary who was responsible for the maintenance of the Sanctuary and the Church.

If the couple wishes to have a devotional moment and pray for Mary's intercession, you are welcomed to do so after the Last Blessing and Dismissal. The Priest will direct the Congregation and the Couple.





Liturgy Form for Clergy Use:

Should be brought to the Rehearsal with Fees in separate envelopes and the Marriage License.

CHECKLIST FOR THE RITE OF MARRIAGE WITHIN MASS

Introductory Rite

Gloria

First Reading citation _____

Reader _____

Second Reading citation _____

Reader _____

Gospel citation _____

Universal Prayer

Reader _____

Presentation of the Gifts Δ Yes Δ No

Gift Bearers _____

(There are two gifts: bread and wine)

Communion Hymn

Devotion to Mary Δ Yes Δ No



Liturgy Form for Clergy Use:

Should be brought to the Rehearsal with Fees in separate envelopes and the Marriage License.

CHECKLIST FOR THE RITE OF MARRIAGE OUTSIDE OF MASS

Introductory Rite

Procession of Priest and Bridal party

First Reading citation _____

Reader _____

Second Reading citation _____

Reader _____

Universal Prayer

Reader _____

Devotion to Mary Δ Yes Δ No

